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**LEWIS FRANCIS, 83 William-street,**  
*City of New York.*



## POETRY.

For the Liberator.

## ESCAPE OF THE HUNTED SLAVE.

The following thrilling story was related at a lecture by a distinguished abolitionist. A worthy apostle of liberty, J. M. Spear, touched me on the shoulder, and observed, "this would be a fine subject for your Muse." I have made an attempt to comply with the suggestion, but can find no language that will do justice to the tale as related by the eloquent Remond.

Who is it that flies like the wind,  
O'er briar and brake, and the hunters behind?  
With looks of wild terror through forest and glen,  
He springs o'er the caten deep in the glen.  
The hounds are at fault—he has baffled the snare—  
Securely he lies in the caten's snare—  
There panting, and thirsty, and hungry, and worn,  
Lies the fugitive slave who to freedom was born,  
Concealed till the shadows of evening appear,  
When again through the forest he springs like the deer.  
He follows no path, but the bright Northern Star  
Is his lantern and guide on his journey afar.  
Victoria! he looks for protection to thee,  
While his heart is determined to die or live free.  
Oh Thou who art mighty to rescue and save,  
Give thou to the feet of the fugitive slave!

The morning had dawn'd, e'er the bright lake he view'd,  
As panting for breath, by his hunters pursued,  
He sprang to the boat where the ferryman stood,  
But fainting, and speechless, and streaming with blood!  
The boatman, astonished, oh'd the mute sign:  
He sprang to his oars—he pull'd hard for the line;  
But hark! there's a cry from the land of the slave!  
"Return, on your life! you're our chattel on board!"  
But the boatman pull'd stronger, nor answer'd a word.  
He read his warm thanks in the fugitive's eye,  
As his boat skinn'd the wave like a bird in the sky.  
Huzza for the slave! the keel strikes—he is free!  
Bless'd land! as he touch'd thee, he sank on his knee—  
His heart rose to heaven, his lips kiss'd the soil—  
"For freedom I thank thee, my Saviour, my God!"

F. M. ADLINGTON, Weymouth.

\* All men are born free and equal.—Jefferson.

## THE DEATH OF BONAPARTE AT ST. HELENA.

TRANSLATED FROM DE LAMARTINE.

High on a rock, dashed by the plaintive wave,  
From far the mariner descends a grave,  
Time has not yet the narrow stone defaced;  
But thorns and ivy have their tendrils bound,  
Beneath the verdant covering woven round,  
A broken sceptre's traced.

Here lies—without a name his relics rest,  
But 'tis in characters of blood impress'd,  
On every conquered region of the world,  
On bronze and marble, on each bosom brave,  
And on the heart of every trembling slave  
Beneath his chariot lurked.

Three little steps may measure the low mound,  
And not a murmur from the grave resound;  
The warrior may be spurn'd by rival's feet;  
Insects may buzz around that lofty bower,  
For his imperial shade hears only now  
The surge unceasing beat.

Proudly disdaining what the world admired,  
Dominion only his stern soul required;  
All obstacles, all his might o'ercame;  
Straight to the goal, swift as the winged dart,  
Flew his command through a friend's warm heart,  
And reached its deadly aim.

Never to cheer him was the banquet spread,  
Nor wine all crimson in the goblet shed;  
Streams of another purple pleas'd his eye;  
Fixed as the soldier watching brace'd in arms,  
He had no smiles for gentle beauty's charms,  
Nor for her tears a sigh.

His joys were clang of arms, the battle-peal,  
The flash of morning on the polished steel;  
His hand alone caroled his war-horse fleet,  
Whist like a wind the white descending mane  
Furrow'd the bloody dust, and all the slain  
Lay crushed beneath his feet.

To be the thought and life of a whole age;  
To blent the poignard—emmyt assuage—  
To shake, and then establish tottering state;  
And by the lightning his own cannons pour,  
To win the game of empires o'er and o'er—  
Proud dream!—resplendent fate!

'Tis said that in his last long dying moan,  
Before eternity subdual alone,  
A troubled glance up to Heaven ascend  
That mercy's sign had touch'd the scornful man,  
That his proud life a holy name began,  
Began—but dared not end!

Complete the word!—pronounce the sacred Name;  
Our deeds and heroes are not weighed the same.  
God pardons or condemns. He crowns, He reigns;  
Speak without dread,—He comprehends thy thought,  
Tyrants or slaves each to account are brought  
For sceptres, or for chains!

From the Knickerbocker.

## JESUS.

BY REV. THEODORE PARKER.

Jesus, there is no dearer name than thine,  
Which Time has blazoned on his ample scroll:  
No wreaths nor garlands ever did entwine  
So fair a Temple, or so vast a Soul.  
Ay, every angel set his comely seal  
Upon thy brow, and gave each human grace,  
In a sweet spot Heaven to reveal,  
And stamp perfection on a mortal face.  
Once on the earth, before dull mortal eyes,  
Which could not half thy sacred radiance see,  
(E'en as the sunset cannot read the skies),  
For our weak eyes reach not Immensity,  
Once on the earth wast Thou a living shrine,  
Where shone the Good, the Lovely, the Divine.

The following exquisite little gem of poetry was written for a recent celebration in Boston, by M. H. WETHERS, a hard-working stone-cutter:

God! spirit smiles in flowers,  
And in summer showers  
He sends his love.  
Each dew-drop speaks his praise,  
And bubbling fount displays,  
In all their lucid rays,  
Light from above.

The tiny waves that creep  
Along the rippling steep,  
Obeys his nod.  
The golden orb of day,  
And e'en the crested spray,  
To him due homage pay,  
Creation's God.

Thus Friendship wears its bloom,  
And smiles beyond the tomb  
In its own light.  
O may that Love be ours,  
Which guides life's darkest ours,  
Cherishing all smiling flowers,  
Hope's deepest night.

## TEMPERANCE.

Hail Temperance, divinely fair!  
How precious all thy blessings are;  
How rich, and yet how free!  
Sure all the world will soon thee love,  
And prize thy blessings far above  
The treasures of the sea.

## REFORM.

For the Liberator.

## New Society.

WILLIAM LLOYD GARRISON:

The only great institutional change ever effected in this country was made through the agency of brute force. The oppressed opposed a physical resistance to a physical force tyranny. It was a contest of flesh and blood with flesh and blood—a collision of matter with matter. Such may be again the fact with respect to other countries, to France, for example, or England, but from America the better course of effecting reform by moral and intellectual means is more trustfully expected.

It is now known that every thing which is false in American institutions, every thing in American government which is at enmity with religious peace, social unity and personal freedom, is a direct consequence of the error, the crime which was committed by the actors in the revolution of opposing force to force, of seeking moral ends by immoral means, of consenting to a course which might and did involve the necessity to shed blood. Notwithstanding the large measure of virtue which must be conceded to these men, they were so regardless of duty, or so ignorant of the real nature of that which they were permitted to do, as to mingle passion where religion and reason alone had to decide. They mixed up anger and revenge with what was at first a pure inbreathing of Divine Love, and ultimately, mistaking their own for the providential will, defeated, so far as they could, the grand aim of the revolution. The setting aside of human government, and the reassembling of scattered humanity to be governed by God as the sole King and Governor, was the true end of the revolution. The patriots and constitution-makers of that period saw but dimly the end, and, instead of leaving their successors free from the prescriptions of human coercion, these find themselves bound by a compact which it is criminal not to violate, and parties to a government which has fraud written on its forehead, and the will to shed blood oozing out at every pore on its surface.

The great defect of the revolution has become known to those who are, at the present crisis, the chief expositors of the reform idea, and from their zeal and faithfulness it is reasonable to hope that no such abuse will be made of the occasions for reform that are now offered. Their task is precisely the same as that which was assigned to their fathers. The duty of reformers is, indeed, the same at all times, and in all countries. They are commanded to deny and repudiate all human government, and invited to obey only the instinct of God which is within, and never, except, perhaps, in the case of the most abandoned, deserts them. That men have not been obedient in this matter is, alas, too true—that they may and sometimes will be faithful to the love-monition all prophecy, scripture and living, warrant us in believing. There is no necessity, but what they themselves create, for the poverty-stricken millions of Great Britain continuing under the domination of a cruel and selfish aristocracy. The people of France and of continental European countries have no need, save what springs from untamed passions, to be every now and again at drawn daggers with their rulers, and continually failing in their attempts to overthrow bad government. Nor is there any other cause for public wrong in America.

The people of the United States occupy a position which of no other country, perhaps, have reached. They stand, it is believed, in different and superior relations, individually and collectively, to the people of any other country. Their revolution springs, do all reformatory revolutions, from enlarged being, and their institutions are, therefore, so far less obstructive than those of the country from which they separated. There is then here, unless the people are deteriorated, abundant elements for progress, and a field of action comparatively free from those obstacles which so impede reform elsewhere. If the people have real virtue, and if they are not, as we are assured, is not the fact, may, the very reverse of the fact. The checks and impediments every now and again thrown with giant force in the way of those who would headlessly drag the nation into the old ruts of political error, the sudden arrestation, by the strong popular arm, under the guidance of common sense, of schemes for class or sectarian elevation, the immediate and complete withdrawal of popular favor from individuals when the lack of integrity or devotion becomes apparent in the favored, the rapid extension of really liberal and humane views, and the progress of the people in the rectification of personal errors and habits prove, incontestably, that the Good spirit which, at first, actuated their fathers, actuates also them. The Good spirit in which the people are, and the accident of a free Constitution, (for to the living that Constitution is but an accident,) offer a guarantee of something to be done for men and for man. We ourselves, the denizens of this noble country, will be the better of that spirit, and mankind ought to be and shall be benefited by a reflective participation.

The government of the United States, like that of every other country, is founded on coercive principles, and by coercion is maintained in existence. To compel by physical force, to obtain conformity by rewards, and deter from innovation by punishments, is descriptive of its action. To enforce at the South a labor which degrades, it uses the whip, and for the same end at the North enacts laws of trespass and property. Its laws are maintained at home by functionaries whose executors are jailors and hangmen, and abroad on the high seas, it has agents to threaten and armaments to strike whenever passion impels to the one or the other. The fabric of political order in this country stands on the assumption that blows may be struck, that blood may be shed, that life may be sacrificed. The government is in the practice of shedding blood. It is, habitually, a man-killing government. The command to do no murder is disobeyed by it, the injunction to love our brethren disregarded. Such a government, so standing and so acting, must be deposed, at all hazards. It is, in fact, being deposed. The laborer is beginning to find in the embodiment of all which renders his labor oppressive and unproductive, and its results insecure. The philanthropist more than suspects it to be a disuniting influence, separating man from man, and arraying them against each other, instead of helping to bind all of the human family in one holy brotherhood, whilst the truly religious man or woman, convinced that it is a concentration of every thing that is evil in the land, has already withdrawn from it its support, and is bent on its downfall.

The fact is palpable enough, that there exists a party to whom the government is a wrong and an oppression, and who condemn it chiefly from high moral and religious considerations. Of this party it may, perhaps, without impropriety, be asked,

Are you fully cognizant that the public or political wrong-doing is but a representation of the vices of the individuals who compose the nation? and, How far do you abstain, and counsel to abstinence from being and doing that which you condemn in the government?

To the clear-sighted, conscientious and peace-loving persons of whom this party is constituted, it is unnecessary to re-urge in any general statement the nature of the connexion which subsists between national and individual acts and character—that the former is, in fact, in no case better or worse than the latter; but they will not, it is presumed, regard as superfluous an attempt to point out the hidden link by which many, if not most of them are bound to the government, contribute to its numerous offences, and become really responsible for its criminality.

No one who has attended to the minute and almost

imperceptible changes which mark our progress from one state of being to another, will deny that great results, if they come at all, must come from apparently trifling causes. Our ultimate complete withdrawal from gold, so far as it can be complete, is preceded, at first, by the smallest possible abatement of feeling and thought, and, in returning to the path of duty, the sensations which are of an opposite character are, no doubt, also, at first, as indefinite and inappreciable. As we advance, however, we become more sensible of the spirit which is in us, and our actions more palpably indicative of what we are. We discover the precise point of our defection or its limit, and our consequent redemption. It is then that we are in that position of being when we may declare from the intimate cause what ultimate effects proceed, or trace those back to their root.

Now all acts have their measure and significance in the spirit which produces them. They are either good or evil; and as they are one or the other, tend to the conservation of life or to its subversion. The most perfect gift of God is life and its attributes. Life is, therefore, to be held sacred, and as reversible only by the infinite God. To sport with life is demonic; to respect and hallow it a simple if not the simplest and first duty, to an infraction of which there should not be the remotest idea of approaching. We protest against the act of taking human life. Have we the right to take life at all? Is not the spirit which impels us to take the life of an inferior animal, that which prompts us to homicide? If we refrain from the apparently lesser sin, should we ever commit the greater? Is it not, in brief, because of our violation of this great law towards the inferior creature, that we sink to the fearful state of human butchery? We will venture to answer this question affirmatively, and to maintain that by no other course than that of abstaining from taking the lives of the inferior animals, shall we ever bring to an end the horrible scene of national war, or the not less revolting one of a people solemnly binding each other to punish with death individuals who violate their necessarily imperfect, and sooner or later to become obsolete laws. Society arrogates the right to take human life, and the foundation for this mistaken sin, the root of which it grows, is to be found in the practice of slaying the inferior creation, which every where prevails. Before our public places can be clean, and the national character without reproach, we must dry up the red stains on our hearths, beneath the murderous knife, now so frequently employed, almost in sheer wantonness, and learn to be content with that provision which the all-wise and bounteous Provider prepares for us. Of such provision there is abundance. Nature need not be outraged that man may live. The earth teems with vegetable productions, which we reject, preferring to wallow in filth, and feed on corruption. What ought to have resulted from such perversity, if not an accumulation of evil, which should, by its very enormity, frighten us back to virtue? Some such result has indeed taken place.

Scarcely is hushed the din of a war which had nearly half the globe for its theatre and millions of human beings for its victims, than the better feelings of our nature assert most powerfully their supremacy, and we resolve to become, and are purer and more truth-loving. Most auspicious, indeed, is the present period. Let us submit ourselves, unreservedly, to the Spirit's regenerative influence, now so potently operating, and the latter half of the 19th century will be as memorable for good as that portion of it which is already spent has been prolific of evil. Too long has the world been a field of carnage, and man the victim. Let us detect, if we may, the causes of his misery. Something has been done to clear the head. Let us have cleared also, the heart. Let us have good feeling along with right thinking,—humanity along with intellectual charity. If the butcher be disarmed of his knife, the soldier cannot long retain his sword,—if we can rid the kitchen of its horrors and keep our tables free from the mangled carcass, private and public manslaying will soon become absolute, and in place of the divisions and dissensions, now everywhere heard of, union, good fellowship and happiness may be found wherever human beings are congregated together.

SAMUEL BOWER.

Leominster, Aug. 9th, 1843.

## MISCELLANY.

## Puseyism.

We take the following from the Boston Transcript, the editor of which is an Episcopalian:

What is Puseyism? What is a Puseyite? These are questions we are frequently asked by many persons of good sense, too, who take little interest in sectarian controversy, but who, from the frequent application of the above terms, have been led to make an inquiry into their meaning. For sometime, the doctrine and discussion was confined to the mother country, but symptoms—strong ones, too,—having lately been discovered in our Churches at the South, a lively curiosity has been excited in various quarters, and fresh desire felt to be informed as to the troubles of the Church, which seem to have developed themselves under the nomenclature of Puseyism. An interest, amounting almost to intensity, being now manifested on this subject, we give below a brief statement of the circumstances under which it originated in England, and the position it now occupies in that country. In the United States its positive existence is so uncertain, that we deem it hazardous to present to our readers any remarks upon it.

In the year 1833, the late Rev. Dr. Roe, of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first named gentleman, when, talking over the progress of Dissent and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form a society, to be called the "Oxford Movement," and to have for its object, to use their utmost efforts to revive and bring into practical recognition the classical principles to which we have referred. The celebrated "Tracts for the Times" had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices, varying according to the quantity of matter, from one shilling to one guinea. They were, in fact, a general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinions made rapid progress among them. Every one who held the above views, and who looked forward to the Church of Rome, the principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 80, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority, and put an end to the further publication of the tracts. The last of the series, No. 90, created a deep sensation, especially as it was soon discovered that it had contributed to make several individuals go openly over to the Church of Rome. The doctrines now held by Puseyism, are so doctrinally and doctrinally, that they resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be any essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with the Church of Rome, have descended in a direct line from the Apostles. This is what is called apostolic succession. They also maintain, that all children, baptized by the established clergy, are regenerated when the water is sprinkled upon them; but they refuse to recognize the baptism of the ministers of other denominations, as baptism at all. They hold that there is no hope of salvation for those who are not members of the Church, and that the doctrine of the Church of Rome, which they regard as the true doctrine, is the only one that can lead to eternal life. They also maintain that the Church of Rome is the only true Church, and that the Church of England is a schismatic.

Here, according to the first logical deductions, it is a violation of the Sabbath for a man to pray on that day! Can you get away from that, Mr. Adams? I read an account last year of two ministers in Connecticut, I think, being prostrated by lightning, and the cause assigned being their violation of the Sabbath. Was this a violation of the Sabbath? I have read quite a number of accounts of ministers losing their lives from the effect of lightning, palsy, affection of the heart, &c. while standing in their pulpits on the Sabbath, engaged in instructing their congregations on religious subjects. I have also seen several accounts of meetings held in the open air, and lightning on the Sabbath, while ministers and people were assembled for religious instruction and devotion. Also accounts of houses being burnt on that day, from fire having been kindled in stoves or fireplaces, and thence communicating to the buildings themselves. Now, ye logical reasoners, just carry the same logic a little further, and you will see that you can find a child of six years of age, and of common sense, that cannot, when the question is clearly stated to them, explode the whole in five minutes.

MUNIFICENT DONATION. William Appleton, Esq. of Boston, has recently given the sum of ten thousand dollars towards the erection of an Episcopal Missionary Chapel, in our city.—Boston paper.

Missionary Chapel! Where is Boston? Who lives there? Missionary Chapel, with her hundred meeting-houses, which are one-half empty every Sabbath! We have no doubt but there are thousands in the city of Boston who are looking for the missionary as much as the inhabitants of the South Sea Islands; but it tells a poor story for the scores of ministers already there; the men with their salaries of thousands of dollars per annum, who are shut up in the cloisters till almost night-fall, when they may be seen knocking at the palace-gates of the rich, toiling upon the couches of the pleasure-loving world, or drinking their wine and tea with wealthy ladies and gentlemen, but who, from year to year, have no more thought for the poor and destitute, than though all lived as they do. One of the evidences of Christ's appearance on the earth, was that the poor had the gospel preached to them; and how many are there, even in our midst, who have not that gospel preached to them? 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